Volume XI Chicago, Ill., March, 1935 Number 12

The Liberalist

COME GENTLY, SPRING

Come gently, Spring!
Let not your sweet renascence burst
At once upon our sight. But let the first
Red tulip bloom alone until our eyes
Become well used to tulips' flame. And rise
But slowly to the apple tree's top bough
To hang the scented blossoms there-allow
Their petals all to lie upon the grass
Before the lilacs in procession pass.

Go slowly, Spring!
Let Summer's garish advent later come,
For summer's trail is long and wearisome.
Go slowly, let us prove each transient phase
Find for each one some precious, shining phrase
To frame the image as if cased in gold.
So much is lost! So little can we hold
Of fragile beauty in life's ebb and flow!
Come gently, Spring, and slowly, slowly go!

ANNA R. BAKER.
(Woman's Magazine—London.)

Published monthly by

The Peoples Church

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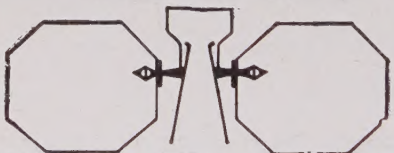

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THE LIBERALIST

Preston Bradley ..... Editor
Grace Thayer Bradley ..... Associate Editor

Volume XI Chicago, Ill., March, 1935 Number 12

MEDITATION

"Choosing this divine moment as one in which to elevate our minds and exalt our hearts into the presence of divine reality, we would pause for the contact between us and Thee, that all the anxieties and cares and fears of life, the troubles of yesteryear, the collapses and the failures and tears might all be known for what they really were while in our assimilation of Thy Love we find the citadel of our strength.

So today, may every heart under whatever circumstances they may be listening, whether they listen hungry and seeking after that which will help and encourage, whatever may be the motive, now in the quiet solemnity of this house of worship which we love and this hour which is the most precious of all the week, we wait in the presence of the divine.

Infinite and divine Life, how much Thou doth know of us, all of us, with Thee there are no secrets. In Thine eyes there is the penetrating light which enters everywhere. And so, today, it is not that we would hide from Thee, because that we cannot do, but it is that we would gravitate toward Thee that we might receive strength and courage to defeat all of earth that would drag us into the tragedy of failure. And so, it is Thy face that we crave looking down upon us. It is Thy presence in our hearts, for we know that nothing, nothing could ever happen that could permanently defeat the soul that is united with Thine.

So, our primary concern is that this day we might find the way to that union. If we are trying our own brilliancy, trying our own wills, trying battling life in terms of a lonely game, give us the consciousness of our ultimate defeat, for that we would know is not victory's way.

So, in minds and hearts we surrender—that's the word, infinite Heart, we surrender to Thee, and with humility and with love and with high purpose we surrender that we might find in life that beauty and that enrichment which comes from Thy Heart.

And now, we would send by the miracle of the ether waves to everyone, rich and poor, sick and well, defeated or victorious, the inspiration of this hour, and in all our hospitals and in our institutions everywhere where life needs to be treated in terms of victory and of trumph, may we all learn the secret of strength which is union with the source of strength, the divine, the imperishable heart of the God and the Father of all, aye, of all mankind."

"THE ART OF MASTERING FEAR"

Sermon by Dr. Preston Bradley, Pastor of The Peoples Church of Chicago, January 13th, 1935

"The subject this morning brings us into those areas where we all live. Mastering fear is, to my mind, a subject which is so inclusive that it very definitely touches the border of every life in this audience and every life listening, for there is not an individual in this church this morning that has not a fear, and there is not an individual listening this morning that is not afraid of something.

Fear is one of the universal characteristics of our makeup and though we may feel that there are some of us which are entirely disassociated from any quality of fear, I do not think it takes a very careful analysis or close study of our own inner personality to discover that there are some things that we are afraid of. This morning the question resolves itself, it seems to me, down to the relationship of what kind of fears, what types of fears, are we going to permit to dominate our lives.

Admitting that we are dominated by fears, and we are, and there is nothing particularly wrong about that. I think that there are a lot of people in the world who exercise such an ethical attitude towards life that are of a very high quality, not inherent and basically as individuals, but are constituted with a faculty of morality because they are afraid of detection. Lots of people are fearful of being found out, and the fear of being found out dominates very frequently their ethical and social programs. Now, of course, there isn't any who would deny that the retention of that sort of fear is quite necessary if we have a basic and fundamental understanding of the awful penalty from society of collapse from a high idealism of perfect social relationship. It is rather a good fear to maintain, and it is rather a good idea to have that sort of fear motivating our conduct. Yet, of course, there isn't anyone, it seems to me, but what could readily and distinctly realize that it is not the highest type of domination for human conduct. Although it may not be of a high type, it may be a necessary one, and the universality of fear is known to every student of psychiatry and to everyone who thinks deeply about the problems of their own lives.

If I choose to do so, I could reiterate here this morning a whole grouping of fears that I have had to wrestle with. Since the first time I can remember being a part of the world I have been dominated by many distinct fears, and one of the fears that exists with me today is the fear of altitude. There are those who this morning, psychiatrists, could definitely find something that happened to me in early childhood which created this fear. Whatever created the fear, it has always been a fear to me, and to this day I cannot stand high above the ground and look down without wanting to jump. And so, when I visited, as I did on several occasions, the Century of Progress, and went up to the top of those towers, that I rather hoped would never be destroyed or torn down but that they would find a way to operate them and leave them standing, for nowhere in our city does one get a finer view of what constitutes the real physical development of Chicago than from the top of those towers. As I stepped from the elevator onto one of those towers, I was so glad that it was surrounded by thick glass, because it enabled me to more fully appreciate the scene before

me. Even with the sense of physical protection, I had rather a feeling of ease when I was back again on terra firma. That is just one, and I could tell you of many more fears.

One of the most dominant was death and from earliest childhood the mystery of death constituted a great fear of a realization that there could come a moment when we should be separated from this experience of life and that that moment would dawn that would constitute such a distinct and radical change in every relationship which I knew that it came to me with a quality of fear that was indescribable in its horror. I am very happy to say, due to several sorts of emancipation, that that fear has left me and today the least is the fear of death, for I have ceased to concern myself about that which I could not help. We should only be concerned about the matters that we ourselves can do something about. In this topsy-turvy world there are many people who are deeply concerned about affairs and matters that they cannot help. If we would localize our energy and attention and thought to those matters that we can help and that it is possible for us to definitely do something about, then we would be creating for ourselves an enlargement and unfoldment of life's power and beauty. So, I do not propose to dwell very long, and I have said as much as I shall say about the question of the universality of fear, nor the need for certain kinds of fear that in itself is not in the background of the thought which I had in mind for you today.

We are all suffocating from the pressure of non-essentials and much of our energy is being destroyed and mutilated by our devotion to those details and the tyranny of the unimportant, with the result that the energy that we might need, and it is quite necessary, and the fine condition of nerves and brain and sinews that is necessary to successfully face the devastating, demoralizing situations of life, are frequently vitiated before they even have an opportunity to concern themselves about really important things. One of the first things that every individual who is possessed of a fear domination ought to realize is the necessity of reconstructing their whole emphasis of life itself, for life is a matter of emphasis. What we are very largely depends upon what we emphasize. What are you giving important procedure to in your own life today? Let every individual here ask themselves, what is the important motivation of my life? What is the thing that is wearing out my body? What is the thing that is breaking down that necessary fortification of resistance? What is the thing that is reacting in my physical, mental and spiritual personality with a disheartening and disintegrating effect? Ask yourselves that this morning, analyse the background of your life! Take your fear definitely and heroically out into the broad, broad daylight, for every student of psychology, every profound scholar in the realm of personality development, every individual who is concerned with this great task and privilege of life are now, almost to a man, united in affirming and advising, no matter what background they build their deductions of distorted personality, whether it is the background of Young, or Freud, or McDougall, or any other school of personality analysis, they are all of them quite agreed now that the bogeys of life, the fears of life, the things that interfere with life beautiful and abundant are almost universally associated with the dark caverns of suspicion and hidden personality; that the moment we develop to that position of will after life has flayed us and our body inevitably responding from the psychological distortions that are born, created in the hidden recesses of life, when we come to the place where we can see definitely and clearly our own case

and get a perspective of our own defeat and our own failure, and then develop the art of mastering that quality of fear which prevents honest effort toward recovery, we are on the highway toward rebuilding and reshaping our entire lives! How I wish I could get that thought to you today, to every one who is honoring me by listening! How I wish I could get it so deeply implanted in every heart in this congregation this morning! Why, you would never cease to thank me. You would never overcome your appreciation of the opportunity of the open door of this church. You would feel an obligation that all the years would not be long enough for you to repay what I have given you in a few sentences. It seems to me, and I say it quite humbly that it would represent thousands of dollars in the efforts of recovery, rebuilding and rehabilitation in the ordinary procedure that must attest to its truth. Get these hidden secret caverns of your lives lighted up. Install the wiring that will carry the electronic energy of a true and a beautiful recapturing of life's power. Energize yourselves by making contacts with the great storehouse of power recovery. You men who drive cars know that a $10,000 automobile, perfect in every detail, battery, water, oil, machinery the last word of the mechanical ingenuity of man, and that perfect automobile could not move one fraction of an inch until you made the contact with your key that turned on the power. Every life here is just like that! Every life out there is just like that! You are trying to be completely powerful and have life experience, thrills and beauty and abundance and self mutilation and self destruction is the only technique being used, when in these buried things we could find the secret of power!

Now, who was it that said,—I have forgotten who it was, but it occurred to me just at this moment and I must tell you because it is so true—when we come to this thought of anxiety, why, we are told that we must not worry, and we are told that we must not have any fears, but if we don't worry we go to the poorhouse and if we do worry we go to the insane asylum, and so between worrying about going to the poorhouse and worrying about going to the insane asylum many of us have recreated for ourselves rather definitely a system of technique, and it is that art of mastering these fears that I have in mind now.

Ladies and gentlemen, this must be re-stated again and again. It must be re-stated not only for point of emphasis, but also for the enlarged opportunity which some might have who perhaps are being introduced to it for the first time. But I know of no single thing connected with remaking life in terms of triumph, beauty and power that is quite as necessary to fundamentally understand as this truth!

I have not the ability, and I covet that ability, to make you see with the same quality that I accept today and which dominates my thinking, but when will we learn, and when will we realize that thoughts are things! Why, you say to me: 'Can you control your thoughts?' You have a shoddy mind if you cannot. You say to me: 'Don't you have thoughts that are ignoble and vile? Don't you make mental pictures that if they were to become actualities would condemn you? Don't you have ideas and thoughts of that character?' I quite honorably and quite frankly reply: 'Yes, of course I have and so do you.' Then you say to me: 'But what is the consistency of your daring to fling out to an intelligent audience of people that you can control your thoughts?' I continue by saying: 'No mind can prevent the occurrence of ignoble, destructive thought, they will flash like unsought lightning, but what I do say is that a properly equipped and disciplined mind

can control, very definitely control, harboring, fostering, petting, smoothing, fondling such thoughts,' and there are those who feel that all responsibility ceases when thought is not translated into action, therefore you can think vice and not practice it without penalty! Therefore you can think vengeance and envy and jealousy and hatreds and not practice them! Therefore you can coddle the basic animalism of your nature by unspeakable performance of mental character, but you have committed no wrong! Ladies and gentlemen, if there is one mind in this audience that believes that, that mind is on the highway of decay! You are on the road to a crash! I beg of you, as a basic factor in this whole problem and question of fear, that you realize as primary and essential that your life will ultimately be no cleaner than your mind, and that your achievements will ultimately be no higher than your minds. You cannot harbor a disintegrating, deadening, devitalizing animalism in your minds without having the venom of poison of its fangs and claws scar you body and soul! That's the first thing to do, master these fears.

We go along and we re-create ourselves because of the mental pictures we permit in the art galleries of our lives, and we paint these pictures day by day and hour by hour, and as long as we have violated no laws of society, created no complications of social character, as long as we can retain self respect in the eyes of humanity we can fondle and pet our delusions of sin and crime and paint these pictures, little thinking that the time will come when we will have to walk back through that gallery, and not alone, for the whole world will walk with us and they will see there the pictures that we have painted for ourselves!

Ladies and gentlemen, if I do nothing else at all this morning except bring that emphasis to you, it has been the most momentous morning of your life! If I do nothing else but inspire some individual here or there, that I shall never see or know, to realize that need, every dollar invested in this church and every effort ever made since its founding has been recompensed, for to clean up the mind is the beginning of the elimination of fear. A great psychiatrist has said: 'There is only one cure for fear, just one,' and when he was asked what it was he remarked—I know you are waiting to hear some profound thought, I know you are expecting to hear something new. I know you are waiting to hear some new theory expounded by these who constitute psychiatric research and personality investigation. I know it, you tell me so by the way you reacted psychologically, some of you leaned forward, some of you thought: 'Ah, the magic key, Dr. Bradley will tell us what will cure our fear!' When you hear it you will realize that you have heard it so often that it has almost completely destroyed its power. Is it not a tragedy, a tragedy of life, that important truths, IMPORTANT TRUTHS, are frequently lost in their vitality because we have been so accustomed to them? You have heard an old, old story, I told it myself I think 25 years ago, some one said there have been only seven jokes since Socrates and everything we laugh at can be traced to those seven motifs. You all have heard (with my apology to the legal profession) of the two lawyers who were discussing religion and one said to the other: 'You don't know anything about religion.' The other one said: 'I know quite as much as you do. Now I'll wager you $5.00 that you cannot say the Lord's prayer.' So the other lawyer starts in:

'Now I lay me down to sleep,
I pray the Lord my soul to keep
And if I die before I wake
I pray the Lord my soul to take.'

'Well, here's your $5.00, I didn't know that you knew it.'

It is a great pity that when we come to some of these situations that we become so accustomed to great truths, and when the great psychiatrist said: 'There is only one remedy for fear,' he spoke a great truth. I give it to you, FAITH! FAITH! It isn't new, is it? You were looking for some theory! You thought some involved statement of psychology would be made! No, no, there is only one thing that will cure fear, Faith, and in that immortal phrase of Doctor Eliot of Harvard, 'The only thing that will bring triumphant living is the cultivation of the enduring satisfactions of life.' That's Doctor Eliot's phrase, and it is true.

Do you know that we are all born with two basic fears, and only two, two fasic fears. The little child in your home, the little baby just from the heart of its mother, is born with these two fears and my physician friends here and my nurse friends here will tell you and affirm fully that again and again they have seen these reactions manifested. We are all born with two fears. Would you like to hear them? First, the fear of falling. Every little child will bring tension to its muscles. A little bundle of human flesh that has no sense of responsibility, time, space, that has life dominated entirely by instinct and intuition, gravitating towards the breast of its mother because it is the only way accumulated experience has taught the child food satisfaction will come. The little baby does not stop to argue and reason the best way. The baby only knows one way. And that little bundle of human possibilities, just give evidence of falling and every muscle of its body responds, every muscle responds with the elemental fear. The other elemental fear, there are only two, that every child has is the inevitable reaction from a loud noise. Falling and noise are the two basic fears of human life.

When we realize that fear and faith are both identical in one particular, and that is in their relative quality, for fear like sin adds unto fear and you cannot start a pathway in your mind for the cultivation of fear germs without having it build and accumulate unto itself. That's the reason for tragedy at 40, 50, 60 years. These fears were inspired at 10, 20, 25 and then when 40 or 50 comes these uncontrolled, unregulated fears have plowed such deep caverns in the personality that collapse and failure inevitably result. Why? Because fear and faith create their own future. That's the truth and the great truth of the morning, and when an individual can come to a realization of that fact and banish from their lives and minds as from a devouring demon any thought of fear and can rise in the majesty of the picture of what a life devoid of fear could mean, a life that is in harmony, in sympathy, in unity with the Source of all Power and Strength, life that never for one moment would permit one devastating flash to be harbored in the mental processes, a life that will seriously consider the penalty for the violation of physical and natural laws until a fortification against fear, defeat and collapse is obtained by attempting to re-establish immediately and to put into operation those forces that will make for unity and strength.

Ladies and gentlemen, will you begin now? It is never too late. Have you a sense of prostration, are you afraid? Does the tinkle of the telephone, does the possibility of tomorrow, does the coming of the night, does the anticipation of the loss of a job, does the failure and collapse of the young, the boy or the girl of your life, frighten you? Whatever these fears are, don't think that you can deny them and merely by braggadocio defeat them. The only way to do is to develop the mastery and the kingship of self control in their presence. Not that they may be denied you, I do not know as I would care for a life of ease like

that. Not that I might never know the battle or never have to fight with temptation, so that life could be soft and easy and devitalizing. No! Let them come, loss, defeat, illness, collapse, let them come! The question is not that they be kept from us, the question is how will we meet them when they do come? To meet life and face it on those terms is to meet it by mastering the fears that are deadly and destructive."

A PASTEL

By Grace Thayer Bradley

A winter afternoon
all gray and white.
Snow newly fallen
covers the ground
in pure lovliness.

The lake,
an icy sheet of gray
in darker tone
lies still.
No waves roll in
to dash the snow clad beach.

Suddenly—
pale amber sunlight
breaks through
the somber sky,
touching the snow
with exquisite color.
And across
it's soft beauty
bare trees in the park
throw thin lacy gray shadows.

On the drive,
automobiles constantly pass,
going—going—going!
Dark accents
in this lovely picture.
Buildings a few blocks distant
are veiled mysteriously
like a mirage.

Gray and white
and pale amber.
Only a few moments
and the drab western sky
closed over the sun
leaving more gray
and cold—
This winter afternoon.

PASTOR'S CALENDAR

Preston Bradley kept the following engagements during the month of February:

1—Address, Ohio State University, Columbus, Ohio
3—Two Sermons, The Peoples Church
4—Address, Crippled Children, Palmer House
4—Address, Maywood Chamber of Commerce
5—Address, Uptown Lions Club
5—Radio Address, Columbia Chain
6—Book Lecture, The Peoples Church
7—Radio Address, WENR
7—Annual Address, Dicken's Fellowship
7—Radio Address, Columbia Chain
10—Two Sermons, The Peoples Church
11—Board Meeting, Chicago Public Library
11—Board Meeting, The Peoples Church
12—Address, River Forest Woman's Club
12—Radio Address, Columbia Chain
13—Book Lecture, The Peoples Church
14—Address, Adventurers Club, Irish Players
14—Radio Address, Columbia Chain
15—Address, Methodist Church, Evanston, Ill.
17—Two Sermons, The Peoples Church
18—Address, Temple Bethel
19—Board Meeting, Ill. Normal School Board
19—Address, Tuesday Club
19—Radio Address, Columbia Chain
20—Book Lecture, The Peoples Church
21—Address, Armour Institute
21—Address, Chicago Shrine Club
21—Address, Columbia Chain
22—Address, Starrett School
22—Annual Dinner, The Peoples Church
24—Two Sermons, The Peoples Church

25—Address, Temple B'nai Israel
27—Book Lecture, The Peoples Church
28—Address, Chicago Ass'n of Life Underwriters
28—Judge in Safety Oratorical Contest

FUNERALS

5—Mr. Mark Miles, Interment, Graceland
6—Mrs. Eugenie Sittic, Interment, Rosehill.

WEDDINGS

3—Charles Dybdall and Margaret Reedy
7—William A. Umlauf and Ann I. Carlson
9—Chester Bordwell and Sena Rassmussen
10—Joseph J. Imhoff and Olive C. Aldrich
14—Frank A. Tessman and Lillian Stevens
21—Louis Woehr and Mrs. Andre E. Thomas
23—Robert J. Musich and Anna Grace Nonnie Novak

THE WEDNESDAY BOOK LECTURES

Every Wednesday evening since the first Wednesday of last November Dr. Bradley has given a book lecture at 8:00 o'clock in our church auditorium. These lectures have become an institution in literary and cultural life of Chicago. The attendance is phenomenal. The lectures will run all through the Lenten season and will close the last Wednesday evening in April. The audiences are composed of people from all over the metropolitan area. The lectures last but one hour. During March the following program of books will be presented:

March 6th, "Heaven High Hell Deep," by Norman Archibald.

March 13th, "Farewell to Fifth Avenue," by Cornelius Vanderbilt, Jr.

March 20th, "Green Light," by Lloyd C. Douglas.

March 27th, "Farewell to Revolution," by Martin.

People of all creeds, faiths, races and religions are always welcome. The doors are opened at 7:00 o'clock. Overflow audiences are taken care of in Channing Hall where amplifiers are installed.

THE WOMAN'S CLUB

Now that we have started up the "March hill" we can all take a deep breath of relief that the winter lies back of us, and begin to preen ourselves for the spring! Begin to dream and plan flower gardens, even if they are only boxes for the back porch, and decide about the house-cleaning and a spring hat and sport clothes.

We can just let the old March wind howl—for howl it will—and say oh! well—what of it if there is a snow storm or two, and there must be some snow that clings to the trees and coats, every twig and branch and shrub, making a fairyland over night in the parks, because that starts the sap this month, and when the sun comes out warm and bright and melts this icy clinging snow there is a lot of thawing and dripping—and the trees and bushes are all washed clean after the soot and smoke of the winter; sort of spring house-cleaning for the trees! These grey days when the sun shines forth for an hour or two and we think it is going to clear then becomes all grey again,—I notice when I look from my western widow at sunset time there is a good bit of color, rose deepening to mauve, and it is beautiful even though veiled by smoke belched from hundreds of chimneys making a thick foggy atmosphere. March sunsets always cheer me with the thought that no matter what tricks the weather plays it can't last much longer, for by all the lays and rules of the almanac the twenty-first day of March ushers in Miss Spring.

We have every right to expect and to have some mild days, some blue sky and some sunshine so those who because of illness have not ventured out in the severe weather may be able now to attend club meetings. Such delightful programs are offered for March. On the 4th, The Department of American Citizenship in the morning with Mrs. Mathews, chairman; and Department of American Home with exhibition of Arts and Crafts in the afternoon, Mrs. Denicke, chairman.

March 11th, The Public Speaking and Drama Class in the morning, J. Bradley-Griffin, Director; and in the afternoon Conservation, when Dr. Bradley will be the speaker, and this being Dr. Bradley's favorite subject it will be therefore a special treat.

March 18th, there will be a program given by The Park Ridge Home for Girls. Mrs. A. Leifer will be the speaker. And closing the month March 25th, will be the Garden Program, Mrs. Pfaff, chairman of Garden Department. Mrs. Bradley will talk on the subject "My Own Garden and Some Others," she will show moving pictures and some slides. There will be tea and a social hour.

G. T. B.

THE LIBERALIST

With this issue of our church paper we finish 11 years of its history. Every month (with but one exception) this magazine has been published during the past 11 years. There are in existence two complete files of the paper. One in the church office and the other in Dr. Bradley's study. There may be subscribers who have kept a complete file. These files constitute a complete record of the activities of the church, the engagements of the pastor and the vital statistics of the church and congregation.

The magazine goes in to almost every state and to five foreign countries every month. It has always been a labor of love. No one connected with the magazine in the editorial work receives any compensation whatever. After the expense of mailing, etc., has been met any balance goes directly in to the treasury of the church.

It has always been an unpretentious little messenger. Its articles are written under many conditions. In a church as large as ours the pastor leads a very busy life and many times finds it difficult and impossible to do everything which ought to be done. Nevertheless for 11 years every month, winter and summer, at home and abroad we have sent the Liberalist on its way. We begin a new volume and a new number with the next issue. What an appropriate time to become a subscriber! If you who happen to read these words would like this magazine every month for the next twelve will you kindly enclose a dollar bill with your name and address and mail to the church office, 941 Lawrence Avenue, Chicago? We will begin your subscription with Vol. 12 No. 1. Each number will contain a sermon by our pastor as delivered from the pulpit. There will be other articles of interest. We plan to make the Liberalist a finer and more representative church magazine next year than it has ever been. Every member of the church and every radio listener is invited to become a subscriber. We appreciate the support, patience and encouragement which has been given to us through the years which are past and we invite your continuation of these attitudes which have meant so much to us. May it be the best year the Liberalist has ever known!

The Editors.

THE LENTEN SEASON IN THE PEOPLES CHURCH

Altho our church is not one which accepts the orthodox attitude in religion or ecclesiastical observances we always have made

a special effort during the Lenten season, to awaken a deeper understanding and develop a better understanding of the spiritual values of life. During the season of Lent every service of the church will emphasize the necessity of developing a spiritual culture. The opportunity presented to those who have no contacts with the old orthodox ideas associated with the liturgical churches and yet who feel the need for an enrichment of the inner life is extended by our observance of the Lenten season.

During Holy Week which begins on April 15th, Dr. Bradley will speak twice every day. At noon he will preach in the Erlanger Theater, one of the largest theaters in the Loop of Chicago every day during the week. Every evening he will preach in the Peoples Church of Chicago. On Maundy Thursday evening we will have our annual celebration of the communion—a service in memory of all the members and friends of the church who have passed on during the week. On Friday evening the Good Friday service will be held. On Palm Sunday there will be two services and on Easter Day there will be three.

New members will be publicly welcomed in to the church at the afternoon service on Easter. In the April number of the Liberalist we will publish the subjects for the entire list of sermons which the pastor has prepared for the Holy Week services. Our radio friends and members are especially invited to all of the services of the church. Amplifiers have been installed in the building so that overflow congregations will not miss any of the services. Let us all make this the most helpful and progressive Eastertime we have ever known as a church.

THE ANNUAL BANQUET

There are a few high-lights our church family looks forward to each year, and one of them is the Annual Banquet.

The single event on our Calendar is more happily anticipated.

The twenty-third Annual Banquet of The Peoples Church was held in the Gold Ballroom of the Edgewater Beach Hotel on the evening of February 22nd. Upon entering the mezzanine leading to the ball-room everyone was cordially greeted by the reception committee composed of the board of trustees and their wives and the officers and board of the Woman's Club.

Mr. and Mrs. Wm. M. Stickney and Mr. and Mrs. C. K. Anderson were missed from the ranks they being out of the city—winter vacationing—They sent telegrams of congratulation. It was a brilliant scene which greeted Dr. and Mrs. Bradley and the Board of Trustees when they filed in to the speakers table, amid four hundred guests.

Everyone seemed to feel in the spirit of this happy occasion and to thoroughly enjoy the evening. Mr. Walter H. Hermsdorf, president of the Board of Trustees, acted as toastmaster. All at the speakers table were introduced, but Mrs. Reynolds, president of the Woman's Club, and vice president of the Trustees and Mr. Chas. Denicke, superintendent of the School of Religious Education made the only speaches beside Dr. Bradley, whose address was the main point of the evening, the thing many had come some distance to hear. There were people present from Gary, Hammond, Milwaukee, Oak Park, Lake Forest, Highland Park, Cicero and Waukesha.

Dr. Bradley reviewed, reminiscently, the twenty-three years of his pastorate in the Peoples Church. He spoke proudly of our having passed through the difficulties and worries of the past four years with our banner still held high. And he earnestly thanked all the members and friends for their loyalty and splendid assistance.

He inspired every heart with the desire to be better churchmen,

better citizens, staunch men and women to face hopefully and bravely whatever the future may hold for America—For the World. At the close Dr. Bradley was kept standing for hours by those crowding about him to shake his hand and express their appreciation and congratulations on this twenty-third anniversary.

The rest of the evening was given to dancing and visiting. Mr. Howard Berhalter who has grown up from childhood in the church, and who has developed a very fine bass voice, sang a group of songs.

And so very happily the twenty-third Annual Banquet passed into Church History.

WHAT IS WORTH WHILE

One of the most important questions which faces men and women during these days of uncertainty. is, what is really worth while? It has been a long time since this demand has been made with the urgency, of almost a crisis, as it is today. Much that we thought essential and paramount has slipped away, and with its going many have suffered spiritual shipwreck. Were those things of the importance we attached to them in our loyalties and devotions? True, many of them were physical conveniences; but were they spiritually valuable? This is not an attempt to prove that poverty is necessarily synonymous with spirituality. It is none other than a desire to ascertain whether we possessed them or they possessed us. If the latter is true then it may be a great while before any of us will be happy again. Therefore, each must determine for himself just what is essential for a minimum of creature comforts and a maximum of happiness. For if the possession of mere things brings happiness then we Americans ought, even yet, be more happy than the average dweller of other lands. Perhaps Jesus was more right than most of us suspect, when He said: "What shall it profit a man if he gain the whole world and lose his soul."

—Argow.

The crest and crowning of all good,
Life's final star is Brotherhood..
Our hope is in heoric men,
Star-led to build the world again.
To this Event the ages ran:
Make way for Brotherhood—make way for Man!

—Edwin Markham.

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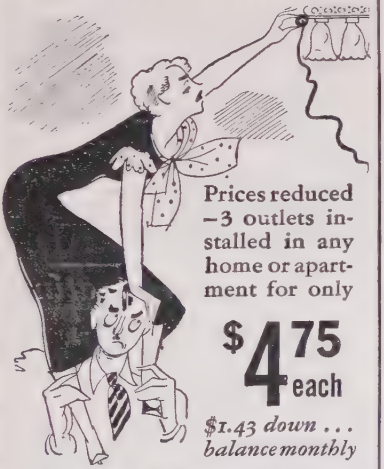

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